

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

NO. 4.—CALVINISM DISPROVED!

Thirdly,—We are now to make some criticisms on P's remarks relative to the Universalists. Your writer, in concluding his remarks, seems to take to himself the liberty, like many others, of judging the secret views of Universalists. We think it is easier for him to pass the ordeal of judgment, than to prove it. Also, it is easier for him to suffer his mind to be prepossessed against a class of people who may differ from him in sentiments, than it is for him to disprove those sentiments.—His words are, after he had enumerated in his loose and vague manner, the different views of the Universalists, and in an irreverent manner hinted about the various kinds, "associating together with as much harmony as though they were perfectly united in one mind and judgment."—"Indeed it is not uncommon for the same individual to slide from one of these schemes to another, in the course of a few days, and even in the course of a single conversation, as though the distance between them was unperceived, and of no account. From facts like these, it is not, I think, uncandid to conclude, that with most Universalists the great object is, not so much to discover truth, as to support a favorite point. The general conclusion is established first; and the means of arriving at it are regarded as of minor importance. The point is fixed at once, that all must be saved, and he who can gain this desired point by the shortest and best method, is entitled of course to the highest praise.—No wonder Universalists are for the most part uneasy in their minds. The solemn trifling, in which they indulge, is not of a nature to bring rest to the soul. As the sand under their feet is continually giving way, they must continue struggling, or they must sink. But what will they do when their sandy foundation is all gone—when the season of trifling is for ever past, and when in the light of another world, despised, dreaded truth is poured in upon their consciences, in one resistless and eternal stream!"

Let any impartial and christian person, who is well acquainted with the writings, the character and the true history of the principal and leading Universalists in this country be inquired of, and see whether such a person would say that the foregoing paragraph is true—Yea, would he not say that it is "widely" from the truth. In making our remarks on the above, we wish the reader would keep his mind on what this infatuated writer has expressed; for, by doing this, it will save us the trouble of quoting him again, without we do it for the express purpose of

criticising better with his own words, than with our own.

We would now ask, how it is that the principal portion of the Universalists of the present day, should recant from Calvinism and embrace Universalism? Is not this as strange, and as much against them, and does it not serve as a sufficient proof of the mutability and fickleness of the minds of Calvinists, as it does the easy "slide" of the Universalists "from one scheme to another in the course of a few days, and even in the course of a single conversation?" Has there not been a great many instances of people becoming believers in the Calvinistic doctrine, or in the belief of eternal hell torments, without much consideration? Ask the majority of the believers of eternal hell torments, what positive scripture proof there is of the truth of their doctrine, and they are as "speechless as the man who had not on the wedding garment." All they know about it, is, that the minister tells them so, and they trouble themselves no further about it. For if the minister believe and teach such a sentiment, and go to heaven by it, it is natural for inattentive and careless hearers to subscribe and assent to his belief, for they imagine it will carry them all safely to heaven, for it is expected that all the Calvinists "harmonize and associate together in one mind and judgment;" but all those who believe in Universal salvation, will, in the light of another world, be despised, dreaded truth is poured in upon their consciences, in one resistless and eternal stream! The last quoted words of your writer seems to carry the idea that he was or should be fully acquainted with the "consciences" of the Universalists. We should think it would be a little more becoming the modesty of your writer to look more at home, and regulate his own reason, and still his own conscience, before he attempts, with his finite and supercilious understanding, "to try the hearts and the reins of the children of men," whose opinions he so officiously tries to censure, but is not able to disprove nor overthrow them.

He also mentions about the minds of the Universalists being "uneasy"—from this, we presume to say, judging from common appearances, and also from facts, which we have heard expressed, that our minds are as "easy" as the Calvinists, and we have to bear, and have borne, and shall continue to bear "the heat and burden of the day," of your kind censures and humble anathemas in trying to support your own ecclesiastical dogmas and rigid creeds, which are like "the sand under your feet, continually giving way, and you must continue to struggle, or you must sink."—There is no class of people, who pretend to be the followers of the meek and lowly Jesus, who discover so much, under a variety of forms, the spirit of persecution, as the Calvinistic clergy! Oh! that they were wise, that they understood their own failings, and considered the latter end of their notions of "pardon" for themselves; with

the free grace of God which the Universalists, in general, believe to be the only "way, the truth and the life," through the mediation of Christ, "who gave himself a ransom for all to be testified in due time."

Again, your writer mentions that "it is well known to those, who have had much acquaintance with the believers in this doctrine," i. e. Universalism, "that there is a great diversity in their religious sentiments. They all agree, to be sure, in the general conclusion, that the whole human race will finally be saved; but in their modes of arriving at this conclusion, they differ variously and widely." Respecting the various schemes of the Universalists, which are mentioned by your writer, we have not time at present to consider, fully, and can only mention that we conceive his statements in several respects, to be unfairly and improperly given, and in general, objectionable. But for argument sake, we will agree with him, and then see what force there is on this point. In the first place, we would ask him, how many different denominations are there, who believe in eternal punishment? Can it be denied but what there are a considerable number? Certainly not. We will enumerate some of them. There are the Calvinists, Hopkinsians, Baptists, Methodists, Lutherans, Episcopalians, Arminians and Roman Catholics, who all profess to believe in eternal misery; but in reading their various sentiments, how "variously and widely they differ," yet, all come to the same conclusion, that either a small part or a great portion of mankind will be eternally miserable! Now how are these "systems of belief, the most diverse and irreconcilable," to be accounted for? Can any Calvinist tell? May not some and perhaps all these various systems be "supported as favorite points"—"the general conclusion," of hell torments "is established first, and the means of arriving at it are regarded as of minor importance." We hesitate not to say, that with many, if not all, "the point is fixed at once," that eternal misery is true, "and he who can gain the desired point by the shortest and best method, is entitled of course to the highest praise." Why need there be so many different systems to prove eternal misery for some, and eternal happiness for others? Why need the orthodox find so much fault about the Universalists differing in their views of the scriptures, when those who maintain to the contrary are as different? Why do the orthodox keep harping against a tenet which they do not and cannot disprove? Why are they so "uneasy," so jealous, and so afraid that all mankind will be made happy, as well as themselves? It is because, morally speaking, "they have eyes, but see not, they have ears, but hear not, they have an understanding, but perceive not"—that God has said—"I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isaiah xlv. 23.—Take notice and remember, kind reader, "that every knee shall bow, every tongue shall swear," in righteousness, not

in eternal torments!! This part of our subject will be concluded in our next. R. C****.

Middleboro', Feb. 18, 1826.

REPLY TO THE INQUIRIES OF "L. G."

(CONCLUDED FROM PAGE 127.)

The last passage proposed by our correspondent, is Rev. xxii. 11. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

This passage, so often quoted with apparent triumph to give support to the doctrine of unceasing misery in the world to come, appears to be destitute of the least shadow of real authority to sustain such an unreasonable hypothesis: And were it not for the prejudice which long established and popular creeds have engendered in the human mind, no remarks would be necessary to satisfy any of our readers that the text which stands at the head of this article affords no evidence of a future judgment and endless condemnation.

By a moment's attention to the 10th verse, we shall discover the impropriety of applying this text to a future state of existence. The angel, representing Christ, and speaking by his authority, commands,—*"Seal not the sayings of the prophesy of this book; for the time is at hand."* As much as to say, the time of their fulfilment is near, and not afar off—*Is at hand, even at the door.* "He that is unjust—he that is filthy," after the luminous evidence of miraculous power, so clearly displayed in confirmation of the gospel, "let him be unjust, and filthy still." Let him continue in the darkness of unbelief, and his unjust and unrighteous opposition to the gospel and kingdom of the Messiah: And since he chooses to remain in the filth of superstition and wickedness, let him remain in them, for the time of his reward is at hand. And on the other hand,—*"He that is righteous; he that is holy, let him be righteous, or holy still."* That is, he that is righteous by faith in Christ, and holy, by a conformity of life to the worthy example of the Redeemer, let him persevere therein,—Let him hold on his way. This language is peculiarly applicable to the condition of the Jews, at that day, both believers and unbelievers, and admirably adapted to the encouragement of the early disciples of Christ. The strongest evidences had been afforded to conquer the unbelief of the Jews, without effect, and the clearest admonition and instruction had been given to the disciples, against any deceptions which might be attempted, to draw them aside from the truth, or to divert their minds from the positive instructions of the great Redeemer, relative to the period of his second advent. And now, as if desirous of renewing and strengthening their former impressions, he adds, as in verse 12th, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

By comparing the remarks on this passage and its connexions with those already given in our former replies to "L. G." the reader will discover that the time of Christ's second coming, and the doctrine of rewards and punishments in the present state of existence, is clearly maintained by the sacred writers throughout the whole.

In closing, we wish to urge one reflection,—That vice is always productive of misery, and that in keeping the commands there is great reward.

FOR THE CHRISTIAN TELESCOPE.

THE TRUTH AS IT IS.

What do Universalists believe and publicly maintain?

1. That there is One eternal, uncreated, self-existent Being, infinite in goodness, wisdom and power, immortal, unchangeable and perfect in his nature, and attributes; whose name is Jehovah; and who is the first great cause of all causes: the Creator, Father, Governor, Disposer, Preserver, Friend and Benefactor of the whole universe of worlds, beings, and things; and of all intelligent beings the perfect Lawgiver, just and merciful Judge, and the gracious Author and Giver of every good and perfect gift.

2. That the Scriptures of the Old and New Testaments are of divine authority and instruction, containing a revelation of the will of Jehovah towards man, both in law and gospel, and his determination concerning man's final state and condition in futurity; and that as such they are the rule and guide of faith and practice for man, and altogether profitable for doctrine, reproof, correction and instruction in righteousness.

3. That Jehovah in creating mankind, designed that they should glorify their Creator and enjoy him for ever; and to that end made them rational, social and accountable beings; gave them a reasonable law, just such a one as, if obeyed, was wisely and graciously calculated and adopted to make them holy and happy; and by that law mankind have been, are, or will be adequately rewarded and punished, according to their works, whether good or evil.

4. That man can only be happy, by being holy.

5. That all men have sinned and come short of the glory of God, and have rendered themselves miserable, and that the whole world is guilty before God. That there is however a distinction among mankind in respect to their moral character, some being so exceedingly sinful as to be denominated wicked, in contradistinction from others who being comparatively holy are denominated righteous, notwithstanding all have sinned and come short of the glory of God, and their own true interest and happiness.

6. That mankind being sinners became unreconciled to God, and are in a lost and wretched condition, captive under the thralldom of Satan, sin and death, moral and natural;—moral death because of trespasses and sins, and natural death as the unavoidable effect or consequence of their peculiar earthly, dissoluble constitution. That mankind being thus situated, ignorant, foolish, sinful, miserable, lost and wretched, without God and without hope in the world, became incapable by any work, device or righteousness of their own, to atone for sins already committed, to escape from their miserable state and condition, and in short to save themselves either from sin or mortality, moral or natural death, and could be saved only by the grace and mercy of God.

7. That Jehovah, agreeably to his design in man's creation, to wit—that men should glorify God and enjoy him for ever, in his infinite wisdom and good-

ness laid a plan, the object of which was to effect the complete redemption of the human family from sin, mortality, and death, moral and natural, by rendering them holy, immortal and happy, in a state of resurrection, through an elected and anointed Mediator and High Priest, who should first be the representative of God to man, and secondly the head and representative of man before the throne of Jehovah.

8. That Jesus Christ, the Son of Jehovah, is the elect of God and anointed with the consecrating unction of the Holy Spirit, to be the Saviour of the world; that he is the express image of his Father's person, the Mediator between God and man, who manifested God and the will of God in the flesh, gave himself a ransom for all, tasted death for every man, and was made the propitiation for the sins of the whole world; that he was constituted for man a Prophet, High Priest and King, was raised from the dead to immortality, ascended into heaven, and sat down on the right hand of the majesty on high, from henceforth expecting, until his enemies shall be made his footstool, there to reign in glory until he hath finished transgression, made an end of sin, destroyed death and swallowed it up in victory, brought in endless righteousness, made all men alive in himself and his heavenly nature, even as they have all died in Adam; and thus presented every man perfect before God the Father, who will then become all and in all; that all this, is by the divine appointment of Jehovah, and by his grace alone.

9. That the gospel as preached to the patriarchs, Abraham, Isaac and Jacob; by all the holy prophets of God; by the angel to the shepherds; by Jesus Christ and his holy apostles, is good news and glad tidings of great joy unto all people: in that it is a proclamation of God's love to all men, and his grace to all people; showing the abolition of moral and natural death, and bringing life and immortality to light by Jesus Christ: In that it announces a time when the devil and all his works shall have been destroyed, when the children of men shall all have been redeemed from sin, mortality and death, and brought up to a state of immortal perfection, wherein they shall have an unending existence, will love God with all the heart and strength, and each other as themselves, thus becoming entirely and completely holy and happy; and finally in that it announces the times of the restitution of all things, when the mystery of God shall be finished, and the grand consummation of his wise and gracious designs in favour of all his creatures appear to his praise through all eternity.

10. That the doctrine and gospel of Christ as expressed in the foregoing and in the scriptures, is commanded by Almighty God to be preached to every creature, accompanied with the positive declaration of Christ; that whosoever believeth it not shall be damned, yea, that whosoever believeth not is damned already; that God has commanded all men every where to repent of their sins, as well as to believe in Christ; and that this doctrine and gospel and these commands and declarations, ought to be, and finally will be, universally preached, inculcated and verified; and that in the fulness of times all will believe, repent and be saved, both the fulness of the Gentiles and all Israel.

11. That all and every threatening of God or Christ,

every curse, every promise and every blessing recorded in the bible, according to their particular design and application, have been, are or will be effectually, entirely and completely verified and accomplished, together with every punishment and reward; and that all these are, and will be rendered subservient to the grand, wise and gracious designs, purposes and object of God, in bringing all men to the knowledge of the truth, redeeming, saving and blessing them to all eternity, in a state of resurrection glory, immortality, holiness, perfection and happiness.

12. That this gospel and doctrine, and these truths are clearly, forcibly and abundantly asserted, proved and maintained in the holy scriptures, are purely consistent with the most enlightened reason, and ought to be every where preached, earnestly inculcated and defended, and sincerely believed; as being by infinite wisdom best calculated and adapted to the purpose of enlightening men to see, understand and avail themselves of these moral privileges, advantages and interests, which consist in the exercise and practice of true love to God with all the heart, and towards their neighbour as themselves. That this doctrine and gospel, and these truths are best adapted and most effectual to deter, reclaim, reform and convert mankind from the errors of their ways, by means of true faith in God, the Lord Jesus Christ, and the gospel, and of genuine repentance for sin; to induce mankind to the love and practice of virtue and righteousness, and to encourage, build up and confirm them therein; to implant in the mind pure benevolence and charity to all mankind; to cultivate and enlarge every noble and exalted sentiment within the soul, and finally to comfort and console the disconsolate and afflicted mourner, and the troubled, distressed and disponding soul.

13. That the grace of God which bringeth salvation to all men, by which the love of God is commended to sinful man, and God is viewed as the true, unchangeable friend and benefactor of all his creatures, and his commands, requisitions and injunctions as given to man, are solely to promote their best good;—that this grace and love of God teaches, "that denying all ungodliness and every worldly lust, we should live soberly, righteously and godly in this present world." That it places the believer in the doctrine and gospel above expressed, under the strongest and most solemn obligations to maintain good works, and holy lives and conversation; and that those who practice wickedness and lead unholy lives, against the light and knowledge whereof they have been made partakers, bring upon themselves the greater damnation and punishment. All these things Universalists sincerely believe and maintain publicly and privately, in the pulpit, from the press and in common conversation.

(TO BE CONTINUED.)

FOR THE CHRISTIAN TELESCOPE.
TO "ELLEN."

Occasioned by reading her description of the Rainbow, in the Christian Telescope of the 4th inst.

Dearest Ellen, tell me where
Dwells a heart so much like mine?

Kindred spirits free as air,
Sweetly mingle and combine.

I have gazed like thee, on nature,
"Looking up to nature's God;"
Seen his love in ev'ry feature,
Even in his chastening rod.

Much have I admired that token,
Of the rainbow in the skies;
Which we know can ne'er be broken,
Tho' all earth in ruin lies.

Gentle fair one, tell me whither,
Can we go and see him not?
If we fly thro' fields of ether,
E'en to earth's remotest spot,

We shall find some lenient traces,
Of a hand the most benign;
E'en on Afric's tawny faces,
Where the torrid sun doth shine.

And poor Asia long benighted,
Now responds a Saviour's name;
While their idol god's are slighted,
They his goodness loud proclaim.

If we go to fair Europa,
Where more genial suns doth shine;
On the fertile fields of Scotia,
We shall see his hand, divine.

All we see aloud proclaim him,
On our blessed native shore;
As our muses oft have named him,
May we praise Him evermore.

Dear Ellen, strike again thy lyre,
Singing the praises of our King;
For it does my bosom fire,
As you touch each trembling string.

Tell the world your heart has known Him,
Felt His love for all mankind;
And your pen doth dare to own Him,
Tho' condemned by zealots blind.

ELIZA.

Providence, March 20, 1826.

SELECTIONS.

MISSIONARY SPIRIT.

The zeal for Missionary advancement has received a most powerful shock, at the *Cornwall School*. Our pious friends have found it in the way of duty to contribute much of their substance, and excite many exertions in favor of this cause.

Some years since a school was instituted in the town of Cornwall, in Litchfield County, by charitable donations for the purpose of instructing young Indians, and initiating them into the doctrines of the Gospel, no doubt with the laudable view of aiding the various Missionary Societies in propagating the Gospel among the Heathen, in our own land. Young Indians from the *Cherokee* and other nations, have been brought to this school, passed through a regular system of education, and returned with the high qualifications of preaching to "their kindred,"

the Gospel of Christ. The "christian public," as some folks desire to be called, rejoiced over this establishment as one peculiarly favored of God, and extended by his holy spirit. It has been the practice of the members of this "christian public" to resort to *Cornwall*, and by a very ill judged course of conduct, caress, flatter and adore these young Indians, bestowing continually presents of rich clothing, and gaudy apparel upon them. This has given to these tawny sons, a sort of consequence and pride, not altogether consistent with the humble professions of the penitent believer.

By nature some of them are endowed with no small share of activity, and when united to cunning and intrigue, peculiarly characteristic of the Indian, they are enabled to ingratiate themselves into the society of many respectable families in the neighbourhood. An instance happened about two years since, that one of these young converts, was artful enough to engage the affections of a Miss *Northrop*, of that town, and succeeded in marrying her. No incident more shocking could have taken place. Instead of civilizing and christianizing the *savages*, this school is like to be the means of turning our own civilized and christianized inhabitants into *Savages*.

A clergyman was found vile enough to prostrate the sacred trust reposed in him by the State, and celebrate a marriage of this couple. All this was done to promote the missionary cause. This is not all. Within a few days past, it has been discovered that another of these insinuating converts has stolen the heart of a young girl of that place, and is about to marry her. Miss *Golz*, who has thus fallen a victim to this Missionary zeal, is about twenty years old, well educated, of respectable parents, and ardently pious. It is believed that this Savage Indian has found means to delude this poor victim, through the medium of high professions of religion, and before her friends were aware of the danger, obligations were entered into, sealed with Missionary enthusiasm, so strongly, that it is now perhaps impossible to break them up, and save this young lady from utter ruin, and her family from the horrid consequences of seeing a beautiful girl united in the holy bands of matrimony, with a miserable Indian, and returning to a state of barbarism, with a Papoos upon her back, and a broom stick in her hand, taking shelter in a wigwam, and joining in the war whoop, against our own brethren.

If consequences like these are to follow the establishment of a "Foreign Mission School" in Connecticut, we shall regret the means as well as the consequences. Is there no way to prevent such disgrace, dishonor, degradation and immorality? Where are the clergy and the Magistrates, who dare encourage or consummate such an impious transaction? Are they in Litchfield county? Then let them be immediately arraigned at the bar of public opinion, and receive their just sentence.

Is there no moral sense left in community? If there is, let it be called forth into immediate exercise. Send those young Indians back, for we rather meet them with their scalping knife, and tomahawk. Let the overseers of this seminary be dispersed, and the edifice which has thus been prostituted, be ra-

zed to the ground, and not one stone be left upon another.

P. S.—Information has just been received that the surrounding inhabitants, became so incensed against these proceedings, that a few evenings since, this Indian and white squaw were burnt in effigy, and some have been so irreligious as to rejoice that Mrs. Northup, who has been the mutual agent of these parties, was added to the group, and burnt with the others. Mrs. N. thought it prudent to leave the town.

METHODIST LIBERALITY.

Mr. Luke English, a member of the Methodist society in Green, Chenango county, N. Y. a man of good character and Christian life, heard a preacher of the *restitution* deliver a funeral discourse which had a tendency to lead him to inquire after the truth. By searching the scriptures, he found in every truth, that *God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began.* Being confirmed in this glorious doctrine, and openly professing his belief, his brethren of the Methodist connexion saw fit to call him to an account, which they did in a very proper manner, on Monday, fifth of December last. Mr. Judd and Mr. Hamilton, two of their circuit elders, were present at the meeting. Mr. English frankly acknowledged his belief, and that he might not disturb the minds of his brethren remaining in the church, he requested that he might withdraw. A willingness was expressed by the preachers present for him to remain with them, as his mind, perhaps, from further reflection, might alter; but as he chose, for fear his belief might affect the peace of his brethren, to withdraw, his request was freely and generously granted. He was dismissed by mutual consent, *unaccused and undenied.*

This appears like *Christian charity*—like the *forbearing and gentle religion of Jesus.* This is not the only example the Methodists have manifested of their Christian feeling and noble liberality, which is so severe a comment on the rigorous and uncharitable conduct of some other sects.

May this spirit of liberality increase, until liberty of conscience shall not be called in question by any, until every person can enjoy undisturbed his own opinion and religious faith, without being branded with *infidelity and heresy.*—*Candid Examiner.*

HOPE.

"*Alas! alas! this heavy world,
But for a better hope its various ills
Could ne'er be borne.*"

There is indeed a better hope sent to cheer the desponding mind, than aught our earth can give. This high, enlivening hope came from the pure light of heavenly truth: it sheds its hallowed ray on the benighted intellect enthralled by prejudice, and groping in error, dissipating the darkness which enwrap it, as the sunbeam scatters the gathered mist; while it renovates with new life and beauty the surrounding scene. It is this hope which bids the weary wanderer treading the rugged path of adversity, and surrounded by all its attendant ills, submit with unrequing patience to the destiny, however severe, in which he views only the hand of an Almighty Parent. It is this hope which fills the heart with adoration, love and gratitude, expanding it with benevolence to all around. The benignant influence of heavenly love, operating on the heart, hushes every rebellious murmur, every discordant passion. While

the immortal mind, illumined by its light and conscious of its high origin, looks with apathy or contempt on the trifles which it before suffered to disturb its composure: it rises superior to the disappointments which so often thickly beset the pathway of life, well knowing that its dearest hopes are far above the reach of earthly chance to annoy, and that its best affections may rest secure, centred in unchanging and eternal purity. Even while weeping the several ties which bound it to earth with a too fond attachment, it looks through the wide extended universe—inanimate nature seems to praise its great Creator, and to rejoice in the profuseness of his bounty: The mental eye beholds each change governed by his wisdom, and all sustained and cherished by his beneficence. Can the heart remain untouched by gratitude, when it thus clearly views the presence of a God of love in all his works? Ah no!—the celestial spark of intelligence which emanated from him,

"*Destin'd to shine, when suns are dark,*"

revived by his omniscient, all-pervading influence, soars, animated with hope, to the future, and bows with resignation to the will of an indulgent Parent, exalted by fervent gratitude,

"*It smiles triumphant in the gloom of woe,
Owning a father's power, a Father's love,
O'er all presiding.*"

Z.

FROM THE GOSPEL ADVOCATE.

ANECDOTE.

The following dialogue, which occurred in Monson, Mass. between a Calvinistic deacon and a Universalist, was related to the editor of this paper, by an eye and ear witness of respectability and unquestioned veracity.

D. Do you attend meeting, Sir?

U. I do, Sir, constantly.

D. It is astonishing then that I never see you at church, as I am punctual in my attendance.

U. We may not go to the same meeting.

D. That may be the reason. Do you contribute for the support of missions?

U. No, Sir, for I do not understand that I am bound to send your doctrine into all parts of the earth.

D. You are certainly obligated to send the gospel to every creature, this was the command of Jesus.

U. I admit he directed his disciples to preach the gospel to the whole world, but I do not perceive how this commission binds me. But, deacon, inform me if you please, what will be the final condition of those Heathen who died before the light of the gospel shined on them, or before Christ appeared on earth?

D. I choose not to reply to your question.

U. As you please, Sir, but I should be gratified to hear your opinion.

D. Why, Sir, I believe all the Heathen who have died without gospel light are saved.

U. And what would be the final state of the Heathen, should christianity be preached to them, and they reject and disbelieve it, and continue in this refusal till death?

D. Way, Sir, they would be ruined for ever.

U. Then it would be most inhuman to endanger the salvation of the Heathen by sending them the gospel, when without it they are perfectly safe.

All Punishment Limited.

For myself, from a careful examination of the New Testament, I am satisfied it does not contain the doctrine of Punishment endless in duration. I as fully believe that the sanction of the divine law will be inflicted.

The belief that future punishment will be of limited duration, is not peculiar to modern times. Some of the most celebrated of the christian fathers, held this opinion. Many other early professors embraced this doctrine. Some writers, indeed boldly assert, that the opinion of endless punishment was not received among believers till philosophers introduced into their schools, metaphysical disputations about time and space. Many, who disbelieve the doctrine of eternal punishment, are afraid to avow their opinion, lest it should weaken the restraint of religion. This is not my fear. The certainty of merited punishment operates more powerfully on the human mind, than the threat of punishment, evidently disproportioned to crimes committed.—*Dr. Bancroft.*

N. B. Dr. Bancroft is not a Universalist, but a believer in Annihilation.—*Eds. of Uni. Mag.*

SUPREME COURT.

On Tuesday last, Albert S. Field was arraigned before this Court, charged with the murder of Jonathan Gray, on the 20th of Sept. last. The trial occupied the attention of the Court until Thursday afternoon, when the jury returned a verdict of *involuntary manslaughter.*

MARRIED.

In Taunton, Mr. Samuel T. Kennard, of Easton, Maryland, to Miss Amelia H. Shepard—Mr. Aaron Dean to Miss Nancy M. Austin, both of that town.

DIED.

In this town, March 24th, John Clarke, son of Mr. Menzie Sweet, in the 3d year of his age.

On Sunday evening last, Mrs. Selina Wilde Arnold, relict of the late Col. Salmon Arnold, aged 51.

On Sunday evening last, Mr. James Chambers, aged 63.

On Sunday evening last, Mr. Pardon Hawkins, in the 47th year of his age.

In Johnston, March 23d, Peleg Fiske, Esq. in the 57th year of his age—a firm believer in the final salvation of the whole human race.

In Seekonk, March 16, Mrs. Polly Bullock, widow of the late Calvin Bullock, aged 62.

Those who wish to furnish their pews with Hymn Books, can be accommodated by S. W. Wheeler, 110½ Westminster-street, or by Mr. Pickering.

JOB PRINTING

Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.

Two Discourses, delivered by Rev. Mr. Pickering, in the New Universalist Chapel in this town, viz. the Dedication Sermon and a Discourse on the Parable of the unjust Steward. The two Discourses contain 32 pages, octavo, and are afforded for *eighteen cents.* For sale at this Office, by S. W. Wheeler and Samuel Young, Westminster-Street, and at the several bookstores in town.

NOTICE.

There will be a meeting of the First Universalist Society held at the Chapel Vestry, on Monday evening next, at 7 o'clock. A punctual attendance is requested. SAMUEL YOUNG, Clerk.